Οἰκία ἐπίγειος. Οἰκοδομὴ ἐκ θεοῦ.

The EARTHLY AND HEAVENLY Building,

Opened in a

SERMON

ON

2d. Corinthians, *Chap.* v. *Verse* 1.

AT THE

FUNERAL

OF THE

Late Reverend Minister of Jesus Christ,

Henry Hurst, M. A.

Sometime Fellow of *Merton Colledge* in *Oxon.*

Preached and published at the earnest Desires of his Relatives and People.

By *Richard Adams*, M. A. sometimes Fellow of *Brazen-Nose* Colledge in *Oxon*

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ERRATA.

PAge 2 *line* 21. *r. Mutable*, p. 3. *l.* 2. *after*, as *r.* in. *l.* 6. *in Marg. r.* 2. p. 9. *l.* 24. *after* of *r.* a. p. 12. *l.* 24. *r.* may. p. 13. *l.* 12. *after* Disciples *r.* with this; *in my Fathers House* (saith he) *there are many*. p. 14 *l.* 24. *r.* preserv'd. p. 16. *Marg. r scibilis*. p. 17. *Marg. r.* Emanare.

BIBLIOTHECA BODLEIANA

To the much respected Mrs. DOROTHY HURST, the sorrowful Widow of Mr. HENRY HURST, late Minister of the Gospel, together with his People, who desired the Preaching and publishing of this ensuing Sermon.

THO I am sensible of several Failures in this Discourse, which Second Thoughts might have somewhat amended, by expunging, altering, or adding somewhat which came to the Ear: Yet, that I might not incur more Censures, by varying much from what was preached, I have altered, added, or omitted nothing material, further than what is requisite betwixt the Pulpit and the Press: That what you have made current, by your Approbation and Desires, may hopefully pass with fewer censorious Remarks.

To you the disconsolate Relict of the Deceased: I heartily wish for the allay of your Grief, and composure of your Spirit, That you would seriously deliberate upon what that excellent young Gentlewoman, in her Day, Mrs. Katherine Stubbs, said to her Husband on her Death-bed, desiring him not to mourn for her, upon this strong Reason: That she was not in a Case to be mourned for, but rather to be rejoiced of, for that she should pass from Earth to Heaven, from Men to holy Angels, Cherubims, and Seraphims, to holy Saints, Patriarchs and Fathers, yea, to God himself. Changing Persons. I doubt not, but upon the departure of your most pious Son Arthur, you have heard your own dear Husband, that Righteous Abel (as I may allude) comforting of you his Wife, from the same unanswerable Reason. And being Dead he yet speaketh (a): I pray you hear his Voice. Now is the time you should hear his Voice from God: As you know the Day before he was summoned hence, in his last Sermon, He was pressing the People, to Day to hear God's Voice. If you now stop your Ears, and do not mind it; his surviving Son and Daughter, your dear Children, who will yet a while be more led by their Mothers Example, than by her Directions, will heardly believe their Fathers present Joys. I question not, but their Father said to You,

(a) Heb. 11. 4.

at your last great Mourning, as Elkanah said to his Wife Hannah (b), Dorothy, Why weepest thou? Why eatest thou not? And why is thy Heart grieved? Am not I better to thee than Sons? Thy Maker is thy Husband, the Lord of Hosts is his Name. (c) Doth not he say unto you now? Am not I better than Ten Husbands? Let those dearest young ones know, that you really believe it, by your cheerful Carriage, that when Nature hath had its Course with decency, and they begin to consider what it is to want such an earthly Father as they had, they may begin to hope and say, Our Heavenly Father will be better to us than Ten earthly Fathers. And not therefore to your sweet Childrens Loss, by casting your self into their Father's Grave; which you are likely to do, if you immoderately mourn over it. You know what your excellent Husband's last Lecture at High-gate was, as if it sounded his own Knell, from Luke 2. 29. Lord now lettest thou thy Servant depart in peace, for mine Eyes have seen thy Salvation.

To you that were of his Congregation and special Charge, having in the close of the Sermon urged a steddy Practice of what your worthy Pastor did deliver and recommend to you, I shall add little more: Yet I would be your Remembrancer of what he recorded in his Sermon, at the Funeral of Mr. Caveon, as his Words spoken to his People, viz. Prize a Guide that will be faithfull to your Souls, keep the Unity of the Spirit into which you are called by the Gospel, and seek God earnestly for both. I shall add no more, but heartily begg of God, That he would take care of the mournful Widow and hers, and of the Widowed People. And supply all your Wants, upon the departure of so obliging a Relation, through Jesus Christ, the best Husband, and chief Shepheard. In his Hands He leaves you, who looking to Jesus, doth commend you all to God, and to the Word of his Grace, which is able to build you up, and give you an Inheritance among all them which are Sanctified (d).

(b) 2 Sam. 1. 8.
(c) Is. 54. 5.
(d) Act 20. 30.

Your Souls Friend and Servant,
in our dear Lord Christ,
Richard Adams.

April 24. 1690.

[redacted]

2. Cor. Chap. V. Verse the 1st.

For we know, that if our earthly House of this Tabernacle were dissolved, we have a Building of God, an House not made with Hands, eternal in the Heavens.

THE very *First Particle* in my Text, doth introduce it as a Confirmation of that the *Apostle* had last asserted, in the precedent Chapter; wherein he shews how far the Reward of the sincere *Ministers* and *Members* of Christ, doth surpass their Suffering: Having premis'd a distinction of the *inward* and *outward Man*, which last, when adorn'd with a Saints Eye, aims not at the things *which are seen*, they are but *temporarie*, and so lye under a disparagement; but at the things which are *not seen*, they are *eternal*, and so most desireable, as may by a due comparing of Circumstances further appear, from that *Two-fold Prospect*, which the quick-sighted Apostle doth present to our View in the Words read: Wherein we have

The { STATE / ACT } of a Believer. Cognitum & Cognitio.

1. The *State* or *Thing known* of a true Believer, who hath a *double Residence*, one at *Present*, another *Future*; one *here*, another *hereafter*; one *above*, another *below*: One *visible*, which is the Object of the bodily Eye, and seen by it; I.

 the

the other *invisible*, which is the Object of the spiritual Eye, not seen by the Eye of Sense, but only by the Eye of *Faith*. And therefore by a *Metonymy* [illegible] *believing Soul* comes under our Consideration.

As in her { *LOWER* and *UPPER* } Habitation.

Οἰκία. In the *Text*, the *Former* is called an *House*, of the same Nature and Structure with that of Unbelievers.

Οἰκοδομή. The *Latter*, a *Building* of another nature, a more stately Structure, proper to the Saints.

I. The *First* is no other than the organized Body, unto which the *Soul* is at present united: As e're while the *Corps* of our deceased Friend and Brother (which we have now brought, to be shortly deposed in the Lap of our common Mother the Earth) was the *House* wherein his great Soul did for a time reside; even as ours do, whilst we live in these Bodies we bear about; and this *House* of ours, or *State* of Life is presented to our View

more distinctly in its { *Corruptible Foundation*, *Immutable Station*, *Inevitable Dissolution*.

I. Ἐπίγειον. 1. *Corruptible Foundation*: The material Principle is but of a terrene Quality, *earthly* in its Original, and Composition: *The first Man is of the Earth earthly* (*a*), so frail be sure since the Fall that there is no soundness in it, *whose Foundation is in the Dust crushed before the Moth* (*b*), more easily mouldering away, when God doth but lay his Hand on it, than a *Moth* is bruised betwixt a Mans Fingers; yet that little Animal, weaker than a Worm, may, when disposed of at the Pleasure of the Almighty, overthrow this Foundation. Neither is the Foundation frail, but also it hath,

a 1. Cor. 15. 47.

b Job 4. 19.

2. 2. *A mutable Station*: The State of the Soul in this Life is not fixed, but in a perpetual Motion, and therefore the Apostle

postle appositely compares this earthly Body, wherein we sojourn a little, as an Inn, unto a *Tabernacle*; [Earthly House of *this Tabernacle*] or as *Beza* would render it by a Figure, [the Tabernacle of our earthly House] it being as moveable an Habitation, as it's a frail Foundation. Some would derive the Word from an *Hebrew* Root, which signifies *he dwelt*: Others from a *Greek*, signifying *a Shadow*: Sith a Tabernacle at the first was composed of Boughs and Leaves for the shading of Persons from the Heat and Wet: But not to be curious about the Name, our *Body* may be aptly enough compared to the thing called a *Tabernacle*, or *Tent*, which was very obvious to St. *Paul* who had exercised himself in *Tent-making* (c): For,

Τοῦ σκήνους. *Hypallage.*

שָׁנָה

Σκιά.

c Act. 18. 3. Σκηνοποιός.

1. The very *erecting of a Tent* or *Tabernacle*, whether we consider it under a *Civil*, or *Military* Notion, doth import the *brevity* of the Inhabitants stay in it: When the *Apostle Peter* writes (d) *I think it meet as long as I am in this Tabernacle, to stir you up, by puting you in remembrance.* He intimates, That he had not long to live, and was willing to live to the best purpose, by doing the most good during his short stay: As when the *Israelites* built themselves Tents, being in a travelling Posture, not having any certain Habitations. And as they were upon the way Sojourners and Strangers, so are all of us in the Body, for *here have we no continuing City* (e), Though alas! we may see some such Fools, in their own practical Judgments, feathering their Nests with the silly Birds, that think not how soon it may be removed. Yet even an *Heathen* * (who neither considered the Cause, nor knew the Remedy) could by the Eye of a natural Understanding call it, *A rotten fleeting little Cottage of short duration*; wherein the Soul must not stay long, before the bodily frame of Nature will soon be taken in pieces by Death.

1.

d 2 Pet. 1. 13.

e Heb. 13. 14.

* *Gorgias Leontin*: in *Stobæus*, σαπρὸν καὶ ῥεῦν οἰκίδιον.

2. *The carrying of Tents and Tabernacles about*, doth further note the state of Pilgrims and Travellers, that pass from place to place, as we do move without rest, whilst in the Body. So the Prophet elegantly makes use of the Compa-

2.

 rison

f Isay. 38. 12. rison (f), *Mine Age is departed, and is removed from me as a Shepherds Tent*: Which is set up a little while for Shelter, and removed to another Pasture at pleasure. As it is reported of the *Nomades* in *Scythia*, (as well as *Numidia*) that they always remove their *Tents* with their Cattle; which plainly sets forth our State here to be no less Transitory than Temporary; and therefore the Apostle might well liken it to a *Tabernacle*, especially if we consider further what he opens to our View, and that is,

3. 3. *The inevitable Dissolution* of this earthly *Tabernacle*, which is so temporary and transitory, [*if it were dissolved.*] Which Ἐὰν καταλυθῇ. Supposition, with reference to the Consequent, doth evince, that without all dispute it will be dissolved, or taken down, as a Tent that is loosed and laid up when the Siege is raised, the City obtained, and the War ceased. It may be as a Tent is sometimes cut asunder, and trod underfoot, or burnt up: So the Body by some violent Death, may be sooner demolished, than otherwise in the ordinary course of Nature, it would be: But tho it escape that Violence, it cannot be long before it fall in pieces of its own accord; *For dust thou art, and unto dust thou shalt return* (g), Though thy Constitution, thy Care and Labour, with timely Advice of Physitians, may help a little; yet here is no stay long for *the Life of thy hand*, to allude to that Expression of the Prophet, (h) *It is appointed unto all Men once to die*; and then this Tabernacle will unavoidably give way for true Beleevers to go into that Receptacle which is nextly described in my Text, *viz.*

g Gen. 3. 19.

h Is. 57. 10.

II. II. *A Building* of a more noble Structure, peculiar to the *Saints*, who do immediately pass into it, upon the Dissolution of their *earthly Tabernacles*; even a State of Glory provided by God, for the separate Souls to enter into, and abide in immediately after Death: [*We have a Building of God, an House not made with Hands, eternal in the Heavens.* When a Period is put unto the *Scene* of this Life, (much the same Word radically, with this that signifys a *Tabernacle*) then the Saints Souls, who have acted their parts therein, shall forthwith pass into those *Mansions*, which our Saviour went before,

Τὸ οἰκητ-

fore, to make ready for the Reception and Entertainment of his Followers (*i*). I know ſome do expound this Building to be only the *glorified Body*: But if we well conſider this deſcription in my *Text* (which I ſhall preſently open) with reference to the *7th.* and *8th. Verſes in this Chapter*, noting the Souls immediate Paſſage out of the *Body* into this *Building*, we may nexrly, and moſt fitly take it for the Glory, with which the ſanctified Soul, upon its departure is forthwith cloathed, and afterwards wherewith the Body ſhall be adorn'd at the Reſurrection. The *Building*, we ſee is ſet forth to our View from Four *Circumſtances*.

i John 14. 2.

1. The *Architect*, the *Founder*, and *Builder*; 'Tis a Building *of God*. This Manſion Seat of Glory is no other than *the Paradiſe of God* (*k*); a rare Work, where all due Proportions are obſerved, and all Ornaments rightly choſen and placed, raviſhing the Eye of the Beholder. Not only is it in a general Way the *Paradiſe of God*, as he is the Author of the whole Creation, but as he hath appointed it for his more peculiar Pallace, to be more glorious than the reſt, for his more eſpecial Reſidence. This he hath ordained for the chief Seat of his Kingdom, which no Soul enſlaved to Satan, ſhall ever ſee, or enter into, until he be regenerated by the Holy Spirit. Into this Holy of Holies, which the glorious God did deſign for his own Chamber of Preſence, no unclean thing can be admitted. Again, as it is deſcribed from the Author, ſo from

1. 'Ex Deo.
(k) Rev. 2. 7.

2. *The Nature and Compoſure of the Fabrick* which is [*not made with Hands*] of no humane Artifice, but of a tranſcendent ſpiritual Nature, infinitely ſurpaſſing in the framing of it; the rareſt Myſteries that all the moſt skillful handi-crafts Men in the World can deviſe, being like that other Work of Gods immediate Power, for Chriſt *Tabernacling* here below [*l*]. As the Subject which is made fit for it, is to be circumciſed with the *Circumciſion made without Hands* [*m*], *i. e.* ſpiritual, and not ſeen; ſo was this goodly Fabrick framed and model'd by God himſelf, in a moſt ſpiritual and glorious way, far above the reach of onr finite Apprehenſions,

2. 'Αχειροποίητον.
(l) Heb. 9. 11.
(m) Coll. 2. 11.

according to the Counsel of Gods own Will. Again it is described from

3. 3. *The duration, or strength and lastingness of it.* The stability and firmness of a building, doth exceedingly commend
Αἰώνιον. the excellency of it; now this is a Building *made to last for ever.*
n Matt. 25. 34. 'Tis *without end*, as well as *without hand.* It was prepared from the Foundation of the World (*n*), and it will *last* when this World is ended. 'Twill never go to decay or ruine; when all tears are wiped away from our Eyes, we shall see this Prospect will never grow less Glorious throughout the days of *Eternity*; which may more easily be conceived, if we consider how it is described from,

4. 4. Its *Scituation aloft*, far above the narrow sight of any
Ἐν τοῖς οὐρανοῖς. mortal Eye [*in the Heavens*] which do much surmount, in dignity, the Skie ennamel'd with the Stars that we cast our Eye upon; even there where the Empyrean seat of glory, the Chair of State, and Throne of the most high God is. Thus having view'd the *Twofold State* of a Believing Soul, so far as the Text makes a discovery, which was, *The thing Known* of a Believer. I am now breifly to unfold,

II. Secondly, *The Knowing act of a Beleiver* [*we know*] St. *Paul*
Οἴδαμεν. was not dubious about his future blessed State, but he and other believers, excercising of their Faith on sure grounds, were fully perswaded of possessing that building they had an interest in: Here's a prospect excells all other, here's the Royalty of sight. He doth not say our *Opinion is*, we shall have; but noting the certainty, considering the Principles of Faith, on which He did proceed; taking in others with himself, saith He, as confidently as if it had been a thing known by a *Mathematical* demonstration, [*we know we have*] which, is as certain, as if we were in possession of, *an Heavenly habitation.* Our Apostle also hath the same word Originaly, refering to
o Col. 3. 24. Εἰδότες. future retribution, concerning *Servants* as well as *Masters* (*o*) *Knowing that of the Lord ye shall receive the reward of the inheritance: and that ye also have a Master in Heaven.* Here He asserts Beleivers assurance of an interest in that state, by the earnest desires after it, which are wrought in their Hearts, by the Holy Spirit.

Having

Having (with what convenient brevity I could) Explained the words, I might easily from the *Context*, the *Contexture* of the words themselves, and the *Particular Materials* mention'd under each part, commend unto you very many *Observations*. But I shall only pitch upon *Three*. viz. *Two* from the Twofold *State*, and one from the *Act* of St *Paul* and other Believers.

1. *Our estate in the* Body, *is Corruptable, Mutable and Dissolvable.* Sect. 1.

Even believers here in this life, do stay but a while in an earthly tabernacle, which must be pull'd in pieces; We see this is evident from the first Prospect, that the *Apostle* gives us of his own, and others Condition in this present World, being common with all Men: *David* would have it very seriously thought on by us, that, *Verily every Man at his best State is altogether Vanity*; and therefore He prays for himself, as every one of us should do, not in impatiency, but with piety, *Lord make me to know mine end, and the Measure of my days, what it is: that I may know how frail I am* (p). i.e. Practically to Consider the days of our Pilgrimage, and our fleeting condition, as good old *Jacob* did; and *Eliphaz* told *Job, that these houses of Clay are destroyed*, or beaten to pieces, *from Morning to Evening*, and *so perish without any regarding* (q). Oh! that we were perswaded now to regard it. But I am afraid too many even whiles I am treating upon this Theam, are saying in their Hearts, this is nothing but an old beaten Subject, we have often heard of: and slight the benefit they might gain by a Practical Consideration of this necessary point.

p Psa. 39. 4.

q Job 4. 19, 20.

Which is so clearly evident from { Experience, *and* the Epithets given to Mans life,

1. *From most ample Experience*, for above 5000 years publish'd by all sorts of Men who have Complain'd of their { weak Constitution, and Helpless Condition, } And no Contribution of Creatures could free them from Dissolution.

1. *This*

1. 1. *Their weak Constitution*, we have had Scriptural Experience already attesting, and might produce many more instances, that in our whole frame, and every bodily part, we are Corruptible, Variable, and Dissolvable. The Building cannot be stable and durable, if all the Materials be rotten and perishable: and therefore saith *Job* (*r*), *What is my strength that I should hope? and what is mine end, that I should prolong my Life?* And elsewhere (*s*), *I have said to Corruption, Thou art my father: to the Worm, Thou art my mother, and my sister. And where is now my hope.* Alas! Man is but a piece of *brittle Earth* neatly made up, that is ready continually to crumble in pieces and moulder away. Yea and by reason of the union, since the poyson of Sin hath spread it self into every part and faculty, even the Soul and Spirit suffers whilst it stays in this House, by reason of it's Crasiness: and when the Soul hath left this House, then the strewing of the most Fragrant Flowers, will not long countervail the noisome scent of its Corruption, and notwithstanding the sweetest Embalmings, the Coffin wherein it is laid, is lined with an unsavory Corps.

r Job 6. 11.

s Job 17. 14.

Terra fragilis.

2. Experience further acquaints us with Mens Complaints of *their Helpless Condition*, shewing that they have no strength to support their Tottering House; but every little thing doth not only trouble them in it, but also turn them out of it. *Man that is born of a Woman is of few days and full of Trouble* (*t*). Every thing disturbs him, and disorders him; The Fire, the Aire, the Wind, the Lightning, the Water, the Smoak, the Dust of the Earth, a Fly, a little Stone generated within our own Bowels, our Meat, our Drink, our Physick, our Passions, our Grief, our Joy, our Fear, *&c.* May introduce Death and lead us to our Graves, as they have done many before they were aware. Two fits of an Ague could dissolve *Tamerlane*, when they shak'd him to Death in the midst of his great hopes and greatest Power, when he was preparing for the utter rooting out of the *Ottoman* family, and the Conquest of the *Grecian* Empire. The most Jolly and sprightful Commander is soon sent away, if God do but *change his* 20. *Countenance* (*u*). Again

t Job 14. 1.

u Job. 14.

3. Ex-

3. Experience proves that *no Contribution of Creatures could free Men from their Dissolution*; No shift can secure us from Deaths Arrest unto Judgment. The Confluence of all those things, we are apt so much to desire, yield but small comfort, nay some times they prove Crosses. Alas! What can all the Profits, Preferments, Pleasures, Priviledges of this World avail to the support of this *Earthly House*, one day beyond it's appointed time? All they who run Toyling, Sweating, Contriving, and wearing out their Life, with Labour, in their grand Inquest after these things: and so making themselves more Miserable out of fear of Misery, will one day Subscribe to the truth on the *Tomb* of *Sardanapalus*, who is said to have one hand in posture of Filliping, reaching forth with this *Motto*, *Omnia nec tanti*. All is not worth a Fillip. *What profit hath a Man of all his Labour which he taketh under the Sun*(w). Thus we see the evidence of the point from Experience. 3.

w Eccles. 1. 3.

2. *From the Epithets given to Mans Life*, both in Scripture and Humane Story, the point is further evident. In Scripture, *What is your Life, but a Vapour that appeareth a little time and Vanisheth away*, (x) look in other places, and what is it? But *a Shadow, a Flood, a Flower, a Watch in the Night, a Race, a Cloud, a Tale that is told, a Bird flying, a Ship sayling, a Pilgrimage, a Fight, a Smoak, a Sleep*, (Yea) *a Dream, a Vain-Shew*. In Humane Story, saith *Pindar*, *Man is but the dream of Shadow*, and Ulisses in Sophocles, *While we live, we are but meer Images, or a vain, inconstant shaddow*. saith *Lipsius* in his own Epitaph, *shall I deal plainly with you*; *All Humane things (not Learning Excepted) are meer Smoak, shaddows, Vanity, or in short Nothings*. I need not add any more for *Evidence*, only a little for *Inference*. 2.

x Jam. 4. 4.

Σκιᾶς ὄναρ ἄνθρωπος. Πλὴν εἴδωλ' ὥσπερ ζῶμεν ἢ κούφην σκιάν.

Inference

1. Learn. *To see what mistaken apprehensions they have, who look for full Content in the Body*. Thereby misplacing their affections, in suffering them to run out most, upon those things which appertain to this tabernacle. Alas! how many, even Professors of Godliness, who say they have here *no Continuing City*: yet sith their Conversation is so much below their Profession, they shew that it is plain in their Practical judgments, 1.

 they

they are *Terræ filij*, Sons of the Earth, Citizens of the World, and *Terræ Filiæ*, Daughters of the Earth, now raiſing *Puffie Pyramids* on their heads, after the manner of *Ægypt*. They *mind Earthly things*, They ſet their affections cheifly, if not only, upon their houſe of this Tabernacle. They really prefer the Material, to the Spiritual Building. They indeed (with the Senſual *Iſraelites*) prefer *Ægypt to Canaan*, And in their heart approve that Profane *Cardinals* ſaying, who affirm'd, *He would not give his part in* Paris, *for his part in* Paradice. I may appeal to what is written with legible Characters in many of your own Conſciences for the proof of this *Inference*. But let the *Heathen Moraliſt*, (*) take us off ſaying. *I am greater, and born to far greater things, than to be a Slave to my Body.* Let us I beſeech you, for the Future, If we may be here any longer, not dote upon this periſhing ſtate: But remember always, whiles we blame *Eſau* for prefering a Meſs of Pottag above his Birthright; we do Condemn our ſelves, in ſetting our hearts upon theſe Earthly Tabernacles, and prefering of them to the Heavenly. And therefore Learn

(*) Seneca *Major ſum & ad majora genitus, quam ut mancipium ſim corporis mei.*

2. 2. *To deaden our affections to the very beſt of theſe Tranſitorie things.* Let's not be diſcontented and immoderately afflicted, when we ſee any of our Friends Tabernacles are looſed and taken down. Lay no claim to an abiding place in this preſent World: Neither we nor our Friends have here any ſetled Manſions; but only fleeting Tabernacles. And therefore, (tho' we ought to be ſenſible of the departure of our Friends) Let's not think our ſelves undon, when we ſee them taken in pieces. And as we ſhould not place our Contentment in our preſent ſtate; So neither ſhould we be diſcontented, when we find our Friends to be remov'd out of it. Let's therefore change our opinion concerning theſe outward things, which we are apt to over rate, ſee them as indeed they are, Empty, Unſatisfing, and Changeable; and then we ſhall not cry and whine like *Children* without underſtanding; or as *Heathens* without hopes; either when we looſe them, or when we muſt leave them; If then we be true Believers, who paſs out of this *Changeable*, into an *Unchangeable* ſtate. which leads me to

A Second

A Second Observation. *That a future State of a Believer is of God, Excellent, and Eternal in the Heavens.* Observ. 2.

When the Soul of a Sincere Servant of God, is loosed from this frail Tabernacle, it enters into the Pallace of Glory, there to remain in that Blessed State for ever. Holy Saints leaving the Body, they do in a Spiritual sence, *take the Wings of a Dove, fly away and are at rest.* No sooner *uncloath'd*, but *cloath'd upon, Mortality being swallowed of Life,* (y) In the beauties of Holiness, the Souls of the Saints departed, are Gloriously cloathed with long white Robes, which is the righteousness of the Saints here in their Pilgrimage, God *guides them with his Counsel* and afterwards receives them to Glory. (z)

y Rev. 19. 8. *with* v. 3, 4.

z Psal 73. 24.

The time will not permit me (so far as the Scripture reveals) to give you a *Prospect* of this fair Building in its several parts: otherwise I might in several particulars Illustrate the nature of this Blessed State, which is a very large and apleasant Subject. For I might shew (1) How this Building is most Commodiously seated, in the Continent of Compleat Hapiness, the Kingdom of Heaven, which was before the Earth was framed, *in a City that hath Foundations, whose builder and maker* is *God.* a (2) How the Lord Jesus Christ doth receive the Spirit of the Believer as he did *Stephens*, upon the dissolution of this Earthly Tabernacle. (3) How He doth not only disintangle it from all bodily infirmities, but free it from all Clouds of Errors and misshapprehensions. And then (4) How He doth actually possess it of that Mansion, where there is the absence of all Evil, and the presence of all good, the Cessation of Misery, and the Collation of Felicity, a Glorious Harmony of Proportions, which take all that see it, and enter into it. Then (5) How He doth lead and conjoyn the Soul to the Blessed Society, of an *Innumerble Company of Holy Angels and the Spirits of just Men made perfect* (b). And then (6) How He doth with that Glorious Society, in this most bright and beautiful Possession give it the enjoyment of the Beatificat Vision. And lastly, which is the compleating Glory of these Glories, How He will reunite it again, to its own Body Spiritualiz'd and Glorify'd, and own it as a King

a Heb. 11. 10.

b Heb. 12. 22, 23.

at the great Coronation Day, before all the World. But I must content my self only to name things, that thereby I may quicken your Souls, when you retire into your Closets this Evening, to contemplate upon them. Believe it! This is a most suitable Exercise after a Discourse at a Funeral: And if you neglect Meditation upon such things as these, when you have been bringing your beloved Friend to his long Home; I fear, the next day, if God should call you to a Reckoning, you will be able to give but a poor account of the Lesson that God reads to you from the *Spectacle* before your Eyes, nor from the *Sermon* that comes to your Ears, tho it should have been preached to you by an Angel.

Confirm. For the *Confirmation* of the Point, *That the believing Soul passeth out of the Body into Glory*, I might produce several Arguments, yet I shall but briefly suggest these *Three*.

From the { Verity of the Promise, / Dignity of the Purchase, / Excellency of the Preparation and Provision.

1. 1. From the *Verity of the Promise*, made by God who cannot lye. *This is the Promise that he hath promised us, even eternal Life* (*e*), He assureth his Servants, who sincerely follow him, That they shall be no losers by their Change: An eternal weight of Glory will infinitely overweigh all their Afflictions, and that they must be sure of upon his Word. *Verily* (saith he (*d*) *every one of you who have followed me in the regeneration; that have forsaken Houses, or Brethren, or Sisters, or Father, or Mother, or Wife, or Children, or Lands, for my Name Sake, shall receive an hundred Fold, and shall inherit eternal Life.* When they have parted with all they had, then they shall be received to him to possess all things. Again,

1 John 2. 25. Tit. 1. 2.

d Matt. 19. 28, 29.

2. 2. *From the Dignity of the Purchase.* This heavenly Edifice was paid for, with a Price of no less worth than the Blood of God. This Inheritance of the Saints in light is *incorruptible*, and that *fadeth not away*, being it is a *purchased Possession* (*e*), procured by the *pretious Blood of Christ*, (that's the most valuable Consideration) who being *God-Man* in one Person, because no other Creature was able, undertook to

e Eph. 1. 14. 1 Pet. 1. 4, 19.

be

be Mediator of the New Teſtament, that by means of his Death, for the Redemption of Tranſgreſſion they which are called might receive the *Inheritance promiſed* (*f*), which is *preſently, forthwith* upon their diſſolution (*g*).

f Heb. 9. 15.
g Rev. 14. 13. Ἀπάρτι.

3. *From the excellency of the preparation and proviſion* which Chriſt makes ready againſt our Diſſolution. He orders his Purchaſe ſo that People may enjoy the benefit both by *preparing*, 3.

{ *It for them*, and
{ *Them for it.*

1. *By preparing this Building in the New* Jeruſalem *for his Servants.* He chears up his Diſciples *Manſions*, or abiding rooms of reſt. *If it were not ſo, I would have told you* (and not have drawn you on with vain Hopes, had not this been certain) *thither I go to prepare a place for you* (*h*). *Mahomet* gulls his ſilly Followers, who give Credit to him, that they ſhall enjoy a Paradiſe of ſenſual Pleaſures: but Chriſt is a true Prophet and no Impoſter. *The way, the truth and the life.* And he is now making this ſtately upper Room ready. He is our Advocate with the Father putting in his Plea for Poſſeſſion according to the purchaſe for all thoſe whoſe Names are put into the Bill of Sale; ſo that when they are warn'd out of theſe clayie Houſes, or Mud-wall Cottages, wherein they ſojourn as Tenants at Will, they may enter into the Joy of their Lord, who is alſo providing it for them.

h John 14. 2, 3.

2. *By preparing them for this dwelling in his Heavenly Court.* For we find the Apoſtle Bleſſing God, that he made thoſe to whom he had deſigned to give a Kingdom, *meet for the Inheritance of the Saints in light* (*i*) Chriſt doth not only procure them a Title, but trim them up, and make them ready with ſuitable Ornaments of Holineſs, for ſuch an heavenly Habitation. He takes care that they ſhould *believe who are ordain'd to eternal Life* (*k*) and that there be real Grace wrought within their Hearts to fit them for this Glory in Heaven. For as the learned *Davenant* * hath well obſerv'd from *Pariſienſis. The Soul of Man how compleatly ſoever*

i Coloſ. 1. 12.
k Act. 13. 48.
* *in Coloſ.* 1. 12.

soever enabled with natural Endowments, till it be sanctified with Grace, is not capable of being received into Glory. But because Christ suits the Soul by Sanctification thereof, 'tis evident that the prepared Spirit shall enter into Glory prepared for it. Thus for *Confirmation.*

Aplicat. I shall only add *Two Words* { *One of Sharpness,* / *Other of Mildness.* } for *Application*, The

1. 1. *Of Sharpness*, and indeed sadness *to those who practically slight this heavenly Building, prepared for the believing Soul.* Oh! foolish People and unwise. How many are there even in the Church Roll, who never think of, or make preparation for the fruition of this Blessed State. They do so much employ their Souls about other Matters, whilst in their Earthly Tabernacles; that they regard not those Mansions of Bliss, wherein they may abide comfortably in their State of Separation. Oh! How few do (as they should) consider their future State, when their Bodies must be Meat for the Worms: they can sit plodding how they may keep this Shell of the Body whole, but alas! when this is broken and becomes useless to their Souls for a time, they regard not, how the pretious Pearl, the Soul, may be safely laid up; how the Jewel may be preferr'd, when the Carkess of the Body is broken in pieces and trod under foot. They are much like that *Great Lord* (of whom likely, on such an occasion we have more than once been put in mind) who us'd to go yearly to several Houses he had; but on a time falling Sick, *one of his Servants* (whom belike he had accounted none of the wisest) said to him, *Sir, How do you?* The Lord answered, *Woe is me! Woe is me! I must go hence.* Pray Sir! Said the Servant, *Whether go you?* his Lord said, *Into another World.* And *will you return?* Said the Servant, *will you stay there any long time?* Ah! said the Lord, *I shall never return again.* Said the Servant, *have not you sent your Harbingers before you, to provide you of things necessary against the time you come there?* Then his Lord was silent: whereupon the Servant said, *You have not done wisely. For when you went but a short time to any*

of

of your Country Houſes, you us'd to ſend before to provide things meet for your Entertaintment: Wherefore 'tis an unwiſe part in you, not to make preparation for that place where you muſt abide always. Oh! How many lye under the ſame guilt that this great Lord did, in laying aſide thoughts of this *Heavenly Building*, till they come to lye upon their Death Beds. But I beſeech you now we have warning, let none of us be found negligent of an Habitation for our Souls, *eternal in the Heavens*; which will be worthy our greateſt diligence to take care of, hence

2. *A word of Mildneſs, Comfort, Sweetneſs and Encouragement unto true Believers*, who are making ready; Both in regard of their own Souls; and the Souls of their Chriſtian Friends. 2.

1. *In regard of themſelves*, they need not fear but they ſhall better their ſtate by death: When the worſer part is in the Grave; the better, the Soul, will be there where it cannot but delight to dwell: *The Spirit ſhall return to God that gave it.* As the *Hiſtorian* (*) ſaid of *Alba*, that *the Walls of the City were Demoliſh'd; but the Inhabitants carryed to* Rome, *that a City of the ſame Blood might not be altogether extinguiſh'd, but be reimbodyed into that State, from which it had its Original.* So we may ſay of the Saints; though their Tabernacles be diſſolved: Yet their Souls, ſhall be enſtated in Glory, that they may not be extinct, but received unto Chriſt, by whoſe Spirit they are begotten to this lively hope. Upon which conſideration it was, that *Jubentius* and *Maximinus*, called Death the *laying off the Garments of their Fleſh; but a kind of undreſſing them for ſleep.* 1.

* *I. Florus ut conſanguinea civitas*, &c.

2. *In regard of their Chriſtian Friends*; Believers when they ſee any of their near Relatives, depart from this Tabernacle, wherein they ſerv'd their Generation according to the Will of God, they have no reaſon to ſorrow as thoſe without hope, for their Souls are only gone to dwell with Jeſus in the *Building of God not made with hands.* Death doth but carry the Souls of your Friends, who are eſpouſed here by faith unto their Bridgroom Chriſt, into the Bride Chamber in Heaven: Where the Nuptial Feaſt is ſolemniz'd. And 2.

therefore

therefore *Biſhop Ridley* (when he was to dye by ſuffering of Martyrdoom) ſaid to ſome of his Friends, that *he would have them come to ſee him, the next day, to rejoyce with him, for he was going to his Wedding.* Be not dejected then that any of your godly Friends have left you; ſince their Souls are gone into the embraces of Chriſt. But rather make you ſure of an intereſt there, where they are: for

Obſerv. 3. A 3*d. Obſervation* ariſing from the *Text*, (which I crave your leave to touch upon) is this.

That a Believer may be aſſur'd his Soul ſhall go to Heaven, when he departeth hence. He may know when his Soul and Body are diſſolved, his Soul ſhall dwell with Chriſt in a Manſion of Glory. [We know] ſaith beleving *Paul*, that [*we have a Building*, &c. He and other Believers with him were certain of it. I did clear this in the *Explication*, to be the meaning of the Expreſſions [*we know we have.*]

Many Proofs might be alledg'd, I ſhall only name one; and that is in the Epiſtle to the *Hebrews* (*l*) Believers are there brought in yeilding to ſuffering, upon this very Ground, they are in my *Text* ſtrengthened to bear the Croſs, *viz. Knowing in your ſelves, that ye have in Heaven a better and an enduring ſubſtance, i. e.* Having aſſurance of fulneſs of joy at Gods right hand, they joyfully parted with all that did appertain to their Earthly Houſe of this Tabernacle. They know that as Perſecution did bring Death in one hand, ſo it did bring Life in the other. The *Doctrine* is naturally deducible from my Text, and others parallel to it, by an Argument *Ab Eſſe; ad Poſſe.* Many Believers *have been* aſſured of their Souls welfare in Heaven, in a ſtate of ſeperation upon their diſſolution; upon their *abſence from the Body*, that *they ſhould be preſent with the Lord.* And therefore *Believers may come to know certainly they ſhall be ſaved.* And that not only with the *certainty of the Object*; but *of the Subject*: By a reflex Act of the Soul, the Believer may attain to ſuch a full perſuaſion, that his Soul in particular, ſhall undoubtedly paſs out of the Body, into this Building of God not made with hands eternal in the Heavens.

l Heb. 10. 34.

Certitudo { *ſcribili, ſcientis.*

The

The very *Reasons* of the former Doctrine drawn from *Christs promise, his purchase, and preparation of Heaven for Believers*, may also be a Ground of this. So that a Believer may by the Testimony of the holy Spirit, and internal Sense, be able to assume, that he is a Believer: And so to infer, that he hath a sure Title, and evidence to the eternal inheritance, he shall be possessed of at death. I might produce other Arguments from the *comforts* of the Spirit, especially in sealing Ordinances; as also from the *Prayer of Christ*, that Believers may be where he is: And from the *precepts* to examine our selves, and to give all diligence to get assurance; as also from the *nature of truly Christian hope*, which lyes in the expectation of a certain good: For in that it doth transcend all the hope meer Moralists do talk of; the *imutability of Gods promise as confirm'd by his Oath*, that we might heave *strong consolation who have fled for Refuge unto the Hope-set before us, which hope we have as an Anchor of the Soul, both sure and stedfast, and which entreth into that within the Vail* (m) But your patience (I fear) already wearyed, forbids me the Enlargement of these particulars, more fully to confirm this point.

m Heb. 6. 18, 19.

Whence, *by way of Improvement* I might take occasion to refute the Opposers of this Doctrine. And also infer some Corollaries; but I shall conclude only with

Applic.

A short { Information, and Exhortation.

1. For *Information of the judgment, to prevent practical mistakes*, give me leave in two Words. 1.

1. *Though a sincere Believer may know his future happy state*; Yet we must not thence conclude the *formal nature of saving faith abstractly considered lyes in Assurance*. Faith indeed requires Consent, as well as Assent? Yet Assurance is not the first vital Act of the Believing Soul: But that (as a judicious Writer Notes *) which doth flow forth from that faith; when the Soul doth by a noble Operation reflect upon it self, *Faith* thats the root, and this *certain knowledge* (as one says (*) is the Flower, the very lustre, and eminency of Faith. Assurance

1.

* Dr. *Ames exside Emanare.*

* *Culverwell Flos fidei.*

ance is the top Branch, the flouriſhing of Faith, Faith with a gloſs upon it. Again.

2. *Though a true Believer may; yet every Believer doth not actually attain a certain knowledge of his Souls ſafety in a ſtate of glory.* Some ſincere Converts walk in the dark, and ſee no light. The Sun of Righteouſneſs is Eclypſed from them: They are ſo far from an undoubted knowledge, that as to their own ſenſe, they may look upon themſelves as loſt; though God knows all this while that they are his, and that he will infallibly bring them to dwell for ever with him, in this ſtately Building in the new *Jeruſalem*; however for ends beſt known to himſelf, he may at preſent hide the ſtedfaſt ſight of joy and comfort from them, and not let them know their Priviledge, till they be poſſeſſed of Glory. Here for a better underſtanding of this matter we might diſtinguiſh of,

A *double certainty*, of { Adherence / Evidence.

(1.) *Of Adherence*, or affiance; which is when the Soul doth by a more direct Act of Faith, divolve or throw it ſelf on God, and by ſelf reſignation adventure on him, as the only helper, able to ſave to the uttermoſt. Reſolving to fix there, ſaying *if I periſh, I periſh.*

(2.) *Of Evidence*, or undoubted ſtedfaſtneſs, ariſing from a certain Spiritual Senſe; whereby the Soul in reflecting on it ſelf, comes not only to ſtay it ſelf on God, but from ſweet Supplies of Peace and Comfort, to be fully perſwaded of a real Union to Chriſt. We may find Holy *Job* in both theſe ſeveral degrees, at ſeveral times, one time in the dark, yet then he adheres to God with humble Confidence. *Though he ſlay me yet will I truſt in him.* Another time he hath *Evidence I know my Redeemer lives, and with theſe Eyes I ſhall ſee him.* In the former direct act of Faith, he overcomes the Temptation; in the latter reflex Act, he is more than a Conqueror, in the former he was ſo certain that he reſolv'd to truſt God; in the latter he could Triumph in him.

him. So that tho' he was discourag'd, yet he saw he was not disinherited, but his Title was confirm'd. Thus for Information of the Judgment to prevent mistakes.

2. *For Exhortation*, to perswade and stir us up first to get a sure Title to the Inheritance of the Saints in Light; and then to get it sealed. First, to get a *Fiat* or Grant, then an Obsignation. Oh! Christians adhere to Christ, and then give all diligence to get an assurance of his Purchase, upon good grounds. Alas! How many in our Times, have built upon crackt Titles in Temporals, as if all had been sure, that prov'd otherwise. But I fear more build upon Sandy Foundations in Spirituals. They apply themselves to such keepers of the Seal, as the King of Righteousness hath not awarranted, taking Presumptions for Evidences. And if so, when these Tabernacles are dissolved they shall not have their Souls received into the King of Heavens Mansions, made without hands. No Key will open this Door into this heavenly Building, but one of Gods own making. 2.

It would be proper here to propose some *Marks*, *Motives* and *Means*.

1. *Marks to try our Titles*; for the Heart is very deceitful. But if the Tabernacles of our Bodies be dissolved, and we have only pleased our selves, with shadows of an imaginary Happiness: what will become of us? Wherefore to be short and plain with thee, who would indeed come to a certainty. If thy Gospel Obedience (which is not perfect, nor can be in this Life) be not sincere, universal and constant, I dare not say thou hast a good Title to the building of God, not made with hands, if thou be not dead (at least in thy predominant desire) to Sin, I dare not assure thee (how Godly soever thou art reputed to be) that thou hast a Life hid with Christ in God. It hath been argued amongst some, whether Iland did belong to *England* or *Ireland* by putting Toads and Adders into it; if they dyed then it was held to belong to *Ireland* (whose Men be sure are of a more viperous and biting Brood) if they lived then to *England*: so if Sin be alive and reign in thy Soul, then it is

a Native, arguing a Child of Wrath: but if it be dead, then it argues thou art a Child of Light, and that thou art an Inhabitant belonging to Heaven.

2. *For Motives to quicken us up to get evidence of our Spiritual Title*, consider the future good Estate of thy Soul, is fain to be valued above assurance of an Estate for thy Body: and yet thou canst scarce trust part of that at Sea, for fear of a Storm, without some Evidence for Security seal'd at the Insurance Office. Yet assurance of Heaven would free us, as from many distracting worldly Cares; so from many Jars and Divisions here. It would compose us to a Settlement, were our Hearts established with Grace: It would sweeten our present Conditions to us, secure us from the Worlds Frowns, convert our Crosses into Comforts. It would work that which the most Artificial Operator in Chymistry cannot do: else why should *Noy* the Martyr say when he kissed the Stake, *Blessed be the time that ever I was born for this day.* Then turning to his fellow Martyrs, *we shall not lose our Lives in this Fire, but change them for a better, and have Pearls for Coals*, &c.

3. *For means or helps to get assurance*, take a few *Directions*, which I must crowd together and cast amongst you, some Memories may catch one Sentence and some another. Consider seriously the worth of thine immortal Soul, surpassing the whole World; Trade first and most for that precious Jewel, with a diligent Enquiry after the safety of it. Be frequent in Heart-examination and Self-reflection. Review often the Experiences thou hast had of God, yet not resting in them, but still putting forth direct Acts of Faith. Vigorously exert thy Faith in fervent Supplications and Praises. Study Self-denial, and get a willing resignation of thy self and Concerns to the will God, who dispenseth these Royal Favours of Assurance for the most part only to some of his Eminent Servants. Observe carefully the Seasons of the Spirits Motions for Sealing, and defer not to close with them. Keep thy self clean from gross Pollutions. Shun the appearance of Evil. And *Lastly*, follow hard after Communion with God in all his Ordinances. The

The careful obſervance of ſuch *Directions* as theſe and the like, was the uſual Courſe of our Learned, Prudent, and Godly Brother deceaſed, Mr. *Henry Hurſt*; for whoſe *Funeral Solemnity* we are here met at this time. I have been importuned to entertain you with a Diſcourſe (ſuch an one, as I can) on this mournful Occaſion: And you are come, I know, with greedy Ears, (as well as ſome of you) with weeping Eyes, as from the Word of God; which I have hitherto treated on for your Edification; ſo to hear ſomewhat upon this doleful Subject, this *faithful Miniſter of Chriſt*, whoſe Remains we are about to lay up for a bleſſed Reſurrection. The little I am able to ſay at this time ſhall be upon good Grounds, having been not leſs than Thirty Years familiarly acquainted with him, neer half the time of his ſtay in this Tabernacle. He was the Son of the Reverend and Learned Mr. *Henry Hurſt*, Miniſter of the Goſpel, at *Mickleton* in *Glouceſterſhire*, where he lived to a good old Age, labouring in the Lords Vineyard there, with great Succeſs, not many Years ſince, about Five or Six. This hopeful, and everyway obedient Son, of ſo careful and tender a Father, when well ripened for the Univerſity in School-learning, (wherein he did excel the ordinary Rate) was placed in *Oxford*, under the inſpection of his pious and diligent Tutor, Dr. *Henry Wilkinſon*; who finding him to make a quick, yet happy, Progreſs in *Philological* and *Philoſophical* Studies, adorn'd with the real practiſe of Piety, was heartily ready to help him to a Fellowſhip in *Merton* College; where, being elected into that Society, as it were tinctur'd with the Virtues of invincible *Ocham*, profound *Bradwardin*, and Evangelical *Wickliff*, (all of that Foundation) He ſoon became a very notable Diſputant. How have I known him, whilſt Batchelor of Arts, with great modeſty, yet with equal Dexterity and Strength, to brandiſh his keen Arguments in the Schools, when an *Opponent*, and to anſwer with Judgment quickly and diſtinctly, when *Reſpondent*, with much Applauſe, at the courſing Exercieſes, as they were then called. In a while after (now ſomewhat above Thirty Years

Aged about Eighty five Years.

Years ago) he was singularly noted for his Solid and Orthodox Sermons before the whole University; Three of which (from *Rom. Chap. 7. verse 7.* the latter part) cutting the very Sinews of *Pelagius* and *Socinus* in some of their Doctrines, He was desired to Print under the Title of [*The Natural Mans Blindness.*] In an Epistle to the Reader of which, the Doctor his Tutor writes there, That *the Author* (*viz.* our deceased Friend, who hath grown much since in Learning, and all that's really Praise-worthy) *was sufficiently known to him, and many others, to be a Godly, Learned, and Orthodox Divine, who through his Modesty, and low Opinion of himself, denyed, for a long time, his Consent to the making of those Sermons of publick use, and had suppress them altogether; but that through importunity he was prevailed with.* This, with the great Esteem he had in the University; the freedom of Speech he used in preaching, and his holy and exemplary Life, occasioned his being chosen by the majority of the Parishoners Votes, to be Rector of *Matthew's, Friday-street London*, notwithstanding the Fame of the then Candidates, one of which was the present Bishop of *London-Derry*. There it was, being in the Neighborhood to the place where I was then employed, that I renewed mine Acquaintance with him; whom I ever found to be one of very great Humility and Affability, of an excellent natural Temper, and great Moderation, very Ingenuous and Judicious, most ready to communicate his Thoughts upon due Deliberation in a friendly way whenever desired, being acted by an unfeigned Principle of Love to Christ and Christians, affording Relief and prudent Advice to some, in some pusling, yet practical Cases, wherein several of our Brethren in the Ministry have often met with pertinent and solid Resolutions; the consideration of loosing an Advantage in the like, for future, may now sadly accent our Griefs. One Case he was called to state and resolve publickly, in the Morning Exercise at *Cripple-Gate* 1661. *Whether well composed Religious Vows do not exceedingly promote Religion?* from *Psal.* 116. 12, 14. But the Year after, notwithstanding his Moderation, (after solemn seeking of God

Oxford 1659.

by

by Prayer, with Faſting) becauſe he could not declare his Aſſent and Conſent to all and every thing contained in the *Liturgie*, he was, at the lamentable *Bartholomew-tide* ejected (with Two thouſand more of his Brethren) from his Benefice, and the Exerciſe of his publick Miniſtry; which latter, yet he would tell his Friends, he lived in Hopes ſome time again, in ſome Reſpects to be reſtored to. In the mean time he took all Opportunities, becauſe a *Neceſſity was laid upon him to preach the Goſpel*, to do what he could for the good of Souls, both more privately and publickly. For to ſay nothing of his Treatiſe afterward printed, called *The Revival of Grace, with the Vigour and Fragrancy of it*. Shewing the Benefit of Sacramental Communion, dedicated to the very Learned, the Right Honourable *Arthur Earl of Anglеſey*, in whoſe Family he had an opportunity of exerciſing his Miniſtry, as being then his well eſteemed Chaplain. He had ſeveral Invitations amongſt them, who well knew his moderation and Worth, to preach ſeveral times publickly in his Native Country (where none informed againſt him) as well as at *Aſhford* in *Kent*, when he went thither to viſit the Relations of his former Wife. And when there was an Indulgence of Liberty, we may find him in the morning Exercife againſt *Popery*, very learnedly, after his uſual manner, ſhew from Acts 26. 2. *That Kings and Emperors are not rightful Subjects to the Pope*. After that, he being one not likeing to flatter, or be flattered, we find him better enabled to give a Satisfactory Anſwer to that practical Queſtion. *How may we beſt cure the Love of being flattered?* which he did well perform at the continuation of the morning Exerciſe, * in his Sermon upon *Proverbs* 26. 28. Since in *October* laſt, reſolving practically: *How may we enquire after News, not as* Athenians, *but as* Chriſtians, *for the better managing our Prayers and our Prayſes for the Church of God?* From *Acts* 17. 21. In his Funeral Diſcourſe in this Month Thirteen Years ago, upon the departure of that uſeful Miniſter Mr. *Thomas Cawton* (who had done much work in a little time) may be ſeen, what a Pattern he ſet before his Hearers, from *Luke* 12. 43.

1662.

April 1678.

1675.

October 1682.

1689.

Beſure

Before he was ever ready to do good, and unwilling to decline any Service that lay in his Power, when invited to it. His judicious *Annotations upon* Ezekiel *and the Twelve lesser Prophets* (in the Continuation of Mr. *Poole's*) were so well approv'd, That he was desired since, to take some further pains of that Nature, about some other parts of the Holy Writ: But God hath eased him of that Work he was almost prevailed with to undertake, as well as of what he was urg'd to perform at *Oxford*, you who were his constant hearers, will all bear witness, he was in Labours more abundant. (*m*) Besides his weekly Lectures at *High-gate*, you can very well tell in all his Ministerial Offices, what pains he took amongst you, and how affectionately solicitous he was to bring your young Ones to the knowledg of God, by his diligent Catechizing of them, and in a most clear and profitable Method, explaining to them the main Principles of Christianity. Till the last *Lords Day* * God who is a Rewarder of those who diligently seek him (*n*) was pleased to give him a *Quietus est*, the next morning taking him from his Work to receive his Wages, advancing him from the Pulpit to the Throne, * as he did the laborious Bishop *Jewell* (who was first of the same *Merton* College in *Oxford*) in somewhat alike manner, from preaching at *Lacock* in *Wiltshire*, (now near an hundred and twenty Years since) who had said to a Gentleman dissuading him from Preaching then, *It did best become a Bishop to dye Preaching (or standing) in the Pulpit*; seriously thinking of that comfortable Elogy of his Lord and Master (which you heard our Preacher chose for his Text at the interment of Mr. *Cawton*) *Happy art thou my Servant if when I come I find thee doing.* An Ingenious Poet of our own, said in his Jambicks of the excellent Mr. *Vines*, who went to his eternal Rest the Night after his Preaching and Administring the Lords Supper.

Abit, (beata Mors!) Modis oportet hisce Episcopum mori! And another *then*, to the same purpose, in our Mother Tongue wrote also.

m. 2. Cor. 11. 23.

*April. 13. 1690.

Heb. 11. 6.

* April. 14.

1571.

The beginning of Mar. 1655.

Our

Our Engliſh Luther, Vines (*whoſe Death I weep*)
Stole away (*and ſaid nothing*) *in a ſleep*:
Sweet like a Swan, he Preach'd that day he went,
And for his Cordial, took a Sacrament.
Had it but been ſuſpected----*he would dye,*
His People ſure had ſtopp'd him with a cry.

Such Poetry was in faſhion then, in memory of Eminent Perſons of all Perſwaſions. Pray bear with it now.

But his Hour was then come; and ſo was that of the famous Mr. *Hollingworth* at *Mancheſter*, who when at a Faſt in Praying and Preaching he had as far outdone himſelf that day as he uſed to out do other Miniſters, chang'd his Habitation here, for a better (having done his Work) upon the irreſiſtable ſtrake of a deadly Apoplexy. So was that (as I have heard) of the holy Mr. *Ambroſe*. So that of the laborious and much followed Mr. *Watſon*, and we know lately of our Brother Mr. *Oakes*, carried out of the Pulpit: As was the Learned and Pious Profeſſor Dr. *Joſhua Hoyl* out of the *Univerſity* Pulpit in *Oxford*; And ſo was that of this our lamented Brother. *Elſe*. When upon the warning given by his faltering in his Diſcourſe, The Sun (in *Solomons* Phraſe) (o) began to be darkened towards five of the Clock the laſt Lords Day Afternoon, in his Sermon after his long and excellent Catechizing, and he was carried in a Chair to the Houſe of his tender and hoſpitable Entertainer, where his other faithful Friends and Phyſician ſhortly gave their attendance, and with the greateſt Diligence and Art uſed the various Means that are accounted moſt proper and ſucceſsful in ſuch Symptoms: Yet the darkneſs ſo encreaſed, that by Nine of the Clock that Night it brought a *Total Eclipſe*, an Univerſal Paralyſis or Dead Palſy. And (as it's thought) the *Pia mater*, as the Ancients did reverentially call that inmoſt Membrane or Skin, which as Leaf-gold doth encloſe the Brain and Animal Spirits, ſnapp'd aſunder: this *Golden Bowl was broken* (p) being overfil'd (it ſhould ſeem) upon Convulſive Motions with the remaining

o Eccleſ. 12. 2.

p Eccleſ. 12. 6.

gouty Matter (he had before been troubled with) which flow'd into it and ſhew'd it ſelf in a Remediles *deadly Apoplexy*, whereof he expir'd. If the very utmoſt and heartieſt Endeavours of his skilful and tenderly affected Doctor of Phyſick, the moſt fervent Prayers of his Reverend and Affectionate Brother in the Miniſtry Mr. *Burges*, expreſſing the ſincere and deep groans of his own, and the Hearts of his loving and ſorrowful People, eſpecially thoſe of his dear Relatives, and his dearly beloved and compaſſionate Friends, who with freedom did moſt kindly entertain him, [as *Gaius did Paul, and the Church*] (*q*) as often before, by friendly receiving him and his; ſo now, when this good Angel of the Church left all here below, to be like the Angels of God in Glory, had prevail'd in kind, we had not yet been call'd to attend his Funeral Pile.

Twixt 9 and 10 in the Morning, Apr. 14.

q Rom. 16. 23. Heb. 13. 2.

But *the will of the Lord is done*, and he that e're while went about doing good in imitation of his and our Lord, walking in the Comforts of the Holy Ghoſt, and much aſſurance of being ever with the Lord: whom he did daily bleſs for it, as much as any one I did ever Converſe with, hath upon little warning (being ever ready) left his Clayey Tabernacle, and hath a glorious Manſion in the building not made with hands eternal in the Heavens.

What doth more concern us all, than that his dear Relatives, we Miniſters, and People, ſhould follow him as cloſe as we can, wherein he was an Eminent Follower of Chriſt, who comes at an hour we know not of and bids us *therefore to be ready* (*r*).

r Mat. 24. 44.

I. To the *diſconſolate Widow and dear Children* (ſo far as capable, and he thats gone us'd to ſay, *God beſt knows the Religion of Children*) with other Relatives of this rare Husband, Father and Friend: I would ſubjoyn a few words with all tenderneſs, to entreat you to moderate your paſſions. They that *are Chriſt's do crucifie the Fleſh and*

I.

all

all disorderly affections, especially when feelingly engag'd to be mindful of their own mortality. You find the Tabernacle of your dearest Relative quickly taken down, but you are satisfy'd he hath a firm and glorious Building instead of it, which can never be taken down, where you desire to be. Mourn not then as *those who are without hope* (*t*) Though he is gone out of your sight, yet he is but gone to the blessed sight of God, who would have it so. And therefore you should submit your Wills, to the Will of his, and your Father. And quietly say, *it is the Lord, let him do what seemeth him good* (*u*) When you are apt to fall into excessive sorrow for his dissolution, and changing his Habitation. I would advise you to think you heard him say, as Christ did upon his going away to his Disciples (*w*) *If ye lov'd me, ye would rejoyce, because I said I go to the Father: For my Father is greater than I.* He who hath most dignity hath most right to chose. Let not Self-love be so prevalent as to disparage your love to him that is gone. True love to whom should teach you to submit to that which doth advance and honour him, how cross soever it be to your selves: Call to mind a fresh I beseech you such directions as he himself whiles he staid here, did give you to allay immoderate grief in former instances. Be you more Christian now, he whom you lov'd most is gone to Christ. The better he was to you, the better be you to his great Friend, who hath lockt him up in his Closet with him till the Resurrection.

s Gal. 5. 24.

t 1 Thes. 4. 13.

u 1 Sam. 3. 18.

w John 14. 28.

2. To those of us who are *Ministers* in the service of the same Lord, I would say. As the Deceased whiles here in his Earthly House abounded in the Work of the Lord; so should we work the work of him that hath sent us into his Vineyard while it is day; since the night cometh when no Man can Work * our great business (especially now that we have liberty) is to Preach the Word, to be instant in Season, and out of Season, Reprove, Rebuke, Exhort, with all long suffering and Doctrine (*y*)

2.

x Joh. 9. 4.

y 2 Tim 4. 2

Wherein he was both sound and stedfast. A faithful Steward and deligent Watch-man he was, a careful Shepherd, who did truly *love Christ, Feed his Sheep, and feed his Lambs* (z) which did thrive and grow under the charge of him, who (according to what *Camden* said of *Whitgift*) had *devoutly consecrated his whole Life to God, and all his painful labours to the Church.* All of us Brethren under this Solemn Dedication should be prudent and active, as our Deceased Brother was in his day, when we are called. Καὶ πρὸς ταῦτα τίς ἱκανός. *But our sufficiency is of God even as the Lord giveth to every Man* (a) *to plant or water* in the Vineyard of God, who *gave and giveth the increase, and the reward,* Lets do what we can prudently, and peaceably, and fervently, that the Church may thrive under our care. As our dear Brother did; neither overloving this Life, nor distrusting a better, but freely resign up our selves and concerns to the disposal of him, in whom we Believe, and whom we Preach, that our *Faith also may be found unto Praise, and Honour and Glory at the appearing of Jesus Christ.* *

z John 21.

Brit. an. Kent. p. 338.

a 2 Cor. 2. 16. 3 6. 1 Cor. 3. 5, 6, 8

* 1 Pet. 1. 7.

3. To the *People* especially those who were under his peculiar care, I would say. Let his memory live in you, his sound Doctrine abide with you, his Exemplary Holiness be Copy'd out by you, let his edifying discourses, his friendly visits his goings out, and comings in be much upon your hearts. Be not carryed away with Errors, fall not from your stedfastness. *Be perfect, be of good comfort, be of one mind, live in peace, and the God of Peace shall be with you* (b). Let it be seen he did not spend his Labour in vain amongst you. When you come to consider of one to succeed him, to whom you would commit the care of your Souls, lay aside those animosities that have broken other Congregations, and endeavour with unanimity in due circumstances, to pitch upon such an one, as you are perswaded your late worthily *Beloved Pastor* would have recommended to you. Let none of you disparage

b 2 Cor. 13 11.

parage his *Reverend Collegue* in the Miniſtry, to whom he paid a Deference. Give check to dividing Principles; Delay not your Determination longer than is neceſſary. As you are to ſeek God, ſo you are to ſearch his Word, and make that the Rule of your Proceedings. I am not well enough acquainted with your Circumſtances to be particular; and have already ſtaid too long: Only do all as *becometh the Goſpel of Chriſt* (c). Now you are concern- c Phil. 1:27.
ed very ſingularly in this great Affair, to imprint and publiſh the Sermons of your deceaſed Paſtor in your Lives, for as Biſhop *Reynolds* wrote appoſitely under his own *Effigies* plac'd before his Works,

Sermons take not from Mens Applauſe, Renown,
The Peoples Practice, is the Preachers Crown.

FINIS.

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